Social Structure and Forms of Consciousness – Capital and Labour Volume IV

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I. Capital – why it is a structure – why Marx said capital and labour – which means structure against phenomenology

In fact it is capital the argument from Dialectical Totalisation, which means that the process of capital is also in fact the process of capital and labour – it is the argument that capital is a complex structure – the phenomenological rendition can be criticized heavily – that phenomenology is the structure against structuralism then again involved in psychoanalysis and depression in French philosophy – Marx meant it is capital and labour which also means finally that capital is the structure.

II. Against phenomenology for Structure in Marx – What is called the argument in Marx – re-iterated – Individual, Competitive and National and International Capital – Three Volumes of Marx's Capital and also Wage-Labour which also means Labour as flexible structure – which then adds the syllogism of Marx – how it is in fact scientific structure

Marx means that in fact there is complex structure and structure from the labour theory of value's standpoint – he means it is all scientific structure and even formally scientific structure – which means again it is scientific structure – that is socially necessary labour time which is then in fact aggregate and not individual and even finally creates surplus-value and material wealth and exchange-dyanamics and even abstract labour and concrete labour and finally commodities, commodity-form and so we are then in a state to discuss value or value-form analysis.

III. Social Structure and Scientific Structure therefore as Summarised as then

In fact economics is not understood without the process of C – M and M-C and therefore M-C-M which means in fact that there is totalization at work – it also means that the complex structure is Marx – and what is called critique of political economy is just to point out then that in fact there is a totalization process – which means complex structure, not even simple structure – that historical materialism and French philosophy gives – it is a great achievement formalization – but in fact it is Marx who is also scientific – he explores something like the science of economics – which means a breakthrough that is reaching scientific terminology which means science afterall.

IV. In Slavoj Zizek's Sense then – what is the Marx-Hegel debate

In a sense I agree that the labour theory of value and even value form analysis is fundamental and Marx is then a thinker of form, or formalism, which means in the complex totality of Marxism and even Dialectical Totalisaiton – one should just argue the spiritual whole or even structural whole is complex structure – but actually the contours are all that matter – like bracketing the economy, politics and ideology or culture to form which means formalism – finally this is elementary for me that it is all about contours and just that – and that Marx illuminates – the process of commodity-form – here he means do not fetishise the process, do not reify things – Marx here is very refined he means that commodity-form is the illumination of all things as in fact as a world of appearances and commodities which means then theological nicities like he means that capitalism is a form analysis which in literature slips into Balzac – which then means a problem of form and content in literature and even I might argue dialectial analysis – is it formal the approach or merely content ridden – that in fact it is proven by the commodity-form again that there is the whole process – like a elementary seed the presupposes the whole system.

V. Dialecitcal Totalisation – Not a Failure – just a Formal thing

In fact that's the problem with Sartre, that he introduces too many innovations – in Sirohi it is all trying to prove Marxism – not though as phenomenology alone – but structure – all of this is synchronic and diachronic structure – he means everything is about structures.